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OUR SUNDAY VISITOR

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"New" Apocalyptic Schools Count "Number of the Beast"

By Robert R. Hull.

EVEN the Klan is impaling itself upon the horns of Daniel's and St. John's beasts. We have seen several utterances, from Klan preachers who have quit the pulpit and have gone into the lecture field for the Klan, "interpreting" the mystic language of the seer of Patmos as a reference to the work of "the invisible empire." One over-enthusiastic preacher even says that the Klan is Christ come to earth again! No doubt some color can be found for this from the allusions to "the white horse" in Apocalypse, chapter six, verse two, and chapter nineteen, verse eleven.

During the late war any number of preachers took the field to lecture on the Apocalypse, saying that the end of the world was near at hand. We heard of one who interpreted the armies seen by St. John in heaven (19:14) as referring to the Germans in the flush of their first victories. Of course none preached this after the United States entered the war. Then the Kaiser was figured out to be the Beast, and some even found the mystical number, 666, in the letters of his name.

A curious feature of the pro-British movement is also apocalyptic. Not only are the "Church Peace Union" and the "Alliance for Promoting International Friendship Through the Churches" lined up on the side of rampant "Anglo-Saxonism," but there is even a "school of prophets," led by one Bridgeman, which says that the Anglo-Saxon race is the "ten lost tribes of Israel!" This party publishes a monthly magazine known as "The Covenant People."

Here comes another! An excited negro, in The Negro World for August 8, 1923, says that Mr. Garvey, head of the U. N. I. A., now in prison in New York, is "the holy watchman" who, in Daniel, fourth chapter, is commanded to "hew down the tree." Further, we read that "John, the Revelator, saw Marcus Garvey, with a great chain to bind Satan for a thousand years, and the U. N. I. A., being the chain, came and bound the white man on the outside, and his bootshiners with him." Thus the new negro movement is said to be fulfilling divine prophecy. A curious sect has retired to the mountains of Arkansas, thus seeking safety from the "Protestant-Catholic war which is due to begin in 1923."

When taken together what do such views indicate? First of all, a social unrest which has taken hold of a great many human beings. Not kowing the way out of their difficulties, they are ready to fall for the latest novelty; no matter how wild it may be. Then, with a marked lack of proper perspective, creature vanity imagines that its neurotic dreamings must have some place in the Divine plan of the ages. But, without doubt, the prophecies of Daniel and St. John will be fulfilled, just as they have been fulfilled, without the intermeddling of these private interpreters. As Bishop Purcell said, in his debate with Campbell, many a goodly ship has been wrecked on the rocky coast of apocalypticism.

The Adventists and others have sometimes counted the number 666 in the Roman letters of "Vicarius Filii Dei," which they say is on the Pope's mitre. Unfortunately, however, these words are not on the papal crown. Father E. J. Hull, S.J., of Bombay, recently counted the mystical number in the Latin letters of his own full name ERNESTVS REGINALDVS HVLL. The history of the past records many attempts to identify the Beast of Revelations 13 by the methods of gematria. Nimrod, Gaius Caligula, Nero, Titus, Trajan, Marcus Aurelian, Julian the Apostate, Genseric the Vandal, Pope Benedict IX, Pope Paul V, Muhammad, Martin Luther, John Calvin, Beza, Archbishop Laud, Napoleon, Gladstone, Parnell and a host of others have at various times, in this manner, been identified with the "Beast". A more recent diversion was the identification of Joseph Smith, founder of the Mormons, with "the false prophet," by giving the letters of his name numerical equivalents according to their position in the English alphabet! Dr. Salmon, of Trinity College, Dublin, proposed three rules, by which the required sum could be found in any given name. Our readers might try the experiment on their own names.

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INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE CONGREGATION OF HOLY CROSS

THE Congregation of Holy Cross is composed of Priests or Clerics and of Lay Brothers, constituted in the religious state by the simple vows of Poverty, Obedience, and Chastity, for the threefold purpose of perfecting the individual members, of preacing the divine word, especially in country places and foreign missions, and of teaching. The Congregation is the result of the approved union of two distinct societies, the Brothers of St. Joseph, founded by Abbe Dujarie in 1820, and the Auxiliary Priests of LeMans, founded by the Reverend Basile-Antoine Moreau in 1834-5. Under the leadership of Father Moreau both societies were united in 1836. The union received Episcopal approbation in 1840, and on May 13, 1857, the Holy See formally approved the Rules and Constitutions.

The highest authority in the Congregation is vested in the Superior-General, elected for life by the General Chapter and approved by the Holy See. The work of Holy Cross is carried on in four Provinces: the United States, France, Canada and Bengal. Each province is under the guidance of a Provincial, elected by the General Chapter.

In France the Congregation was a powerful unit for good until the expulsion of religious orders in 1903. In Canada, the Congregation has grown rapidly since the first foundation at St. Laurent, near Montreal in 1847. Under its care are some seven colleges and a number of primary and secondary schools. In Bengal, first occupied in 1852, some twenty-seven missionaries, Priests and Brothers, are laboring for the conversion of souls.

In the United States, educational activities have chiefly engrossed the Congregation, although it maintains a well-known mission band and several parishes. The Congregation has under its charge two universities, three colleges and four high schools. Of these institutions, the University of Notre Dame, founded by Father Sorin in 1842, has become one of the foremost Catholic educational centers in the world. At Notre Dame, Indiana, is published the *Ave Maria*, a Catholic weekly magazine, which, during the 58 years of its existence, has found its way into the homes of most English-speaking Catholics. At Notre Dame also are published the *Annals of Our Lady of Lourdes*, and the *Midland Naturalist*. In the United States, the Congregation numbers 150 Priests, 139 professed Brothers, 83 seminarians under temporary vows, 50 Brothers under temporary vows, 23 Clerical Novices and 11 Brother-Novices. The Congregation maintains its own Little Seminary at Notre Dame and its Theological seminary in Washington. The Postulate for the Brothers is at Watertown, Wisconsin. Some of the Brothers pursue college courses at Notre Dame, preparatory to teaching in Boys' Catholic high schools; other Brothers are engaged in prefecting, administrative duties, office work and manual labor. The authorities at Notre Dame are at all times ready to give more detailed information to any candidates seeking admission into the Congregation.—*Rev. Wm. Donahue, C. S. C.*

The Religious and Moral Instruction of Children

THE Chicago Sunday School association, a Protestant interdenominational body, estimates that there are more than half a million of the youth of Chicago who are receiving no religious instruction of any kind, Jewish, Catholic, or Protestant.

As a corollary, the association believes, crime among adolescents in Chicago has increased 30 per cent since the war began. Bishop Nicholson is quoted as estimating that 85 per cent of Chicago's crime is committed by boys under 21 years of age. We do not know whether this figure has a statistical foundation, but the association cites Judge Humphrey of Queens County court, New York, in the conclusion that "our crime is committed almost wholly by those whom the Sunday school does not reach," and he adds that "of the thousands of cases before me during the last sixteen years there has been only one offender actively connected with the Sunday school."

The association further asserts there are fifteen schools maintained by radicals in New York, employing Sunday school methods for the inculcation of radical ideas on religion and morality; that three have been reported in Chicago and that many more are planned for American cities.

We think the association is emphasizing one of the most serious problems before the American people. Roosevelt said "people educated in intellect and not educated in morals and religion will become a menace to our nation," and we would add that moral and religious instruction, if it is to have effect, must be given in youth while mind and character are forming.

Powerful agencies exist for religious and moral education in the churches through their Sunday schools and many related activities, and the Catholics, the Lutherans, and in the Atlantic states the Episcopalians maintain also a system of parochial schools in which secular education as well as religious instruction is provided. Among the Protestant churches interdenominational organizations like the Sunday School association and the Sunday School council, now merged, are at work unifying and extending the educational forces of the Protestant churches. The service to the social health of American society of these many religious agencies is inadequately realized. If it were realized and if the need of the nation for it were realized it would be better supported. Certainly our country and its institutions, founded as they are upon the character of our people and not upon mere legal and political forms, cannot hope to prosper without the current of religious and moral influence kept flowing by these organizations.

But while we may hope the increasing scope and efficiency of religious agencies will progressively reduce the number of our youth which is out of their reach, the fact cited by the Sunday School association, that over a half million of Cook county's youth get no religious or moral instruction of any kind, must remind us that we have here a special problem. We believe that instruction in morals must lack a good deal of force when divorced from religious inspiration, but morals have a validity apart from any religious sanction, and it is of the gravest social importance that all our youth should be taught the significance and value of those principles of right conduct upon which civilized society depends.

This is a duty of society itself, a prime responsibility of the state. Our constitutional principle, which separates church from state, involves the problem of separating religious from moral instruction if we are to include the latter in the public schools. It does not imply that the state, because it keeps out of the religious field, can also afford to neglect moral instruction of its prospective citizens. President Emeritus Elliot, one of the greatest of American educators, says that ethical training is the most important subject to be brought back into American schools. "We desperately need," he writes for a symposium in Current Affairs, "to have the general principles of justice, honesty, truthfulness, mercy and good will to men, to all sorts and conditions of men, taught in our public schools."—Chicago Sunday Tribune, April 8, 1923.

ITEMS OF INTEREST FROM THE PRESS

ORDAINED DEFILERS OF THE ALTAR.

"Is there needed any further inquiry into the reason that the Church is losing its hold in America in remarkable proportion to the spread of education? When supposed teachers of morality, tinctured with the poison of Communism, are ready to defend the death penalty for disagreement upon religious observances what, in the name of common sense, is to be expected of a non-conforming laity?

"They are calumniators of real Christianity, these foolish ones, and as great a menace to America as they profess to believe the slaughtered Vicar General of Moscow was to Sovietism." — Editorial, Cincinnati Enquirer.

SAYS PREACHERS NEED MORAL TRAINING.

Atlantic City.—Dr. George B. Cutten, president of Colgate University, caused a stir among delegates attending the Northern Baptist Convention here today by his declaration, in an address, that ministers misuse advertising by "failing to deliver the goods" after inserting startling advertisements in newspapers.

"Consider what the preacher tells his congregation in the Saturday night advertisements in the newspapers," Dr. Cutten said.

"A minister ought to pay his debts. I don't know of any other job better than the ministry, where a man can be lazy without everybody knowing it. A minister ought to learn how to work hard. While we believe the ministry is the most important profession, we do not seem to care who is in it; a minister needs moral rather than technical training."—New York Sun.

WHO LOST THE WAR?

"Protestantism has lost the great World War," declared Dr. Adolph Keller, pastor of St. Peter's Church, Zurich, and Secretary of the Swiss Federation of Churches, in a sermon at the Avondale Methodist Church Sunday morning. "From a military standpoint France won the war," he said, "from a political standpoint England; the economical, the United States; from the cultural, the Jews; from the religious, the Roman Catholics."—Cincinnati Enquirer.

BAPTISTS AND CATHOLICS NOT DECEIVED IN RUSSIA.

"Needless to say, the sects existing prior to the day when the Marxian axiom was painted in bold letters opposite the sacred chapel of the Iberian Virgin—"Religion is the opium of the people"—have not joined the ranks of these Bolshevist-inspired factions. The Baptists and Catholics, who are 1,000,000 strong in Russia, are not deceived and have warned their followers against the high-sounding All-Russian Church administration. Naturally, they in turn were denounced by the Bolshevist-inspired factions."—Percy Noel, in "Philadelphia Public Ledger" quoted by St. Louis Globe-Democrat.

THE OLD LIE DIES HARD.

"The first complete English version of the Old and New Testaments resulted from Wycliffe's attempt to evangelize England."—"Outline of Literature," Vol. 1, p. 109. Yet it is a clear historical fact that the whole Bible had been translated before his time and that some extant "Wycliffe" Bibles are really older Catholic Bibles.

MORE THE LOVE OF MONEY THAN OF PRINCIPLE.

"I am ashamed of any minister of the gospel of Jesus Christ who would permit any hooded and gowned body to enter his church during the hour of worship or any other hour to lay down money at the pulpit with which to buy the church."—Rev. Charles Blodgett of Cincinnati, a Civil War veteran, before the G. A. R. veterans of the state, at Columbus, Ohio.

CATHOLIC CHURCH HOLDS OWN IN PHILADELPHIA.

Who owns the city, the church or the devil?

Some of the facts revealed by the church survey are:

"Motion picture theaters are taking possession of former church buildings."

"Twenty-two churches discontinued, 36 have moved and 24 have merged, making a total loss of 82 Protestant churches in the downtown section of the city in 40 years."

The oldest section of Philadelphia is the strategic point upon which the churches have centered their immediate attention.

Statistics of all Protestant denominations show that the increase in pastors has been far below the percentage of increase in church membership, according to officials of the Episcopal Church. All churches report losses in the downtown section. Only the Catholic church among the Christian communions has held its own in this downtown section.

And in the face of all this, despite the reduction in the number of arrests for drunkenness and crimes growing out of the ill use of liquor, crime seems to be disproportionately increasing and the Council is constantly being petitioned for additional police protection.—Phila. Sunday Record.

OLD BELL IRKED HIM, HE BOUGHT NEW ONE.

Mitchell, S. D.—For more than twenty years John Quirk has sat in his single room and listened to the tiny church bell in the Holy Family Church ring for mass and peal for marriages.

"Get the best bell you can get," was his injunction to Father John Brady, and the new bell, bright and shiny and pitched to F sharp, weighing more than a ton and costing approximately $1 a pound, was hoisted into place, after it had been blessed by Msgr. Weber, of Salem, who was here expressly for the ceremony. Quirk paid the check of $2,200 with a smile, and declared "that perhaps now he can rest easier and not be worried to death."—N. Y. World.

POT CALLS KETTLE BLACK.

Dr. John Haynes Holmes, preaching yesterday morning in the Community church, Park avenue and Thirty-fourth street, said that the pulpits are filled with mentally dishonest clergymen who do not preach the truth as they know it or as they ought to know it. The pulpits, he charged, are the last places in the world to get the exact truth on the points at issue in theological controversies. Instead of telling the truth as they know it, he said, clergymen avoid controversies by "preaching sermons on goodness, the beauty of spring, or even much sensational subjects as sex, the stage or the enforcement of prohibition."—N. Y. Herald.

YES, THEY NEED TO BE AMERICANIZED.

We hear much talk of Americanization. The people who need it are Americans who have abandoned the principles of the men who signed the Declaration of Independence and founded this government. Until they are willing to do justice to every man or woman under our flag, it is they who are not true Americans, they who lower their country's reputation, they who stand among us as the inferior people.—Moorfield Story, in The World Tomorrow, May, 1923.

ADVOCATES PROHIBITING KLUCKS BUSSING THE BELL.

Former Imperial Wizard of the Ku Klux Klan, who came here on business, made a trip to Independence Hall and ostentatiously kissed the bell. This sort of thing ought to be forbidden. The bell is in bad shape as it is.—Philadelphia Enquirer, August 6, 1923.

THE MIRACLES AT QUEBEC.

The Church of St. Anne de Beaupre at Quebec was burned. Many blamed the Ku Klux, although nothing was proved. Now is laid the cornerstone of a new church and 15,000 pilgrims see it. Five were miraculously cured on the spot.

Others have been cured miraculously even before the cornerstone was laid.

And at these cures the good rejoice. But a cynic, perhaps a friend of the Ku Klux, wants to know why a saint with so much power did not use it to prevent the burning of the church.

A sufficient answer is that saints and other holy persons never have used miracles in their own behalf. They allow themselves to be burned, eaten up by wild beasts, shot through with arrows, unresisting. And in that way they work their greatest miracles. It was the sight of noble St. Stephen heroically enduring his martyrdom when stoned to death that caused Paul to cease persecuting Christians and become a convert.

To gain such a recruit for Christianity was a greater miracle than curing any ordinary disease.—Arthur Brisbane, Cleveland, (O.) News, July 28, 1923.

PROT. FEDERATION ON SECRET ORDERS AND OTHER "SOCIAL SERVICE" ORGANIZATIONS

"Today the patriotic and semi-religious fraternal orders are securing the service and loyalty of millions of our people, many of whom ignore or neglect the 'Mother' Church. But what about the future? Let us notice the activities which are enlisting the youth? (He then names Junior departments of Chambers of Commerce, Rotary and Kiwanis clubs, Y. M. C. A., Boy and Girl Scouts, Campfire Girls, De Molay Junior Masons, etc.—O. S. V.)—Henry Pearce Atkins, in Circular, "Where Will the Church appear?"—Cincinnati, Ohio.

THE HOLY NAME.

Quite a party of Roman Catholic people went to Bay Shore last Sunday to take part in and witness the big parade, with bands and banners of the Holy Name Society members, to the number of some 40,000 who came out from Brooklyn. All who belong to this society are pledged never to speak the name of Jesus Christ other than with the greatest reverence. When one listens to the sort of talk that is spilled about so carelessly at the present day, wherein sacred names are bandied about so that they've no meaning, we certainly must tip our hats to some of the observances of the Roman Church.—Suffolk Times, Greenport, L. I.

DO WE NEED THEM?

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action.—Rev. Dr. P. S. Henson, (Prot.) — Christian Cynosure, August, 1923.

WHAT NEXT?

It probably will startle many communicants of the Methodist Episcopal Church to learn that eminent leaders in that ministry proclaimed at Cleveland recently during the sessions of the sixth annual meeting of the Council of Cities of the Methodist church that hell as a factor in the salvation of men is a failure.

Dr. Fremont Tittle, for instance, declared: "The church must discover a moral substitute for the old fear of hell and the hope of heaven."—Cincinnati Enquirer.

The Reasonableness of Christian Faith is Shown

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

SEQUENCE OF THE ARGUMENT:—1. God exists. He is infinite, intelligent and free (personal). Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They show that He incorporated a Church with exclusive authority to teach Christianity to the world, that He invested His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions; that one of these characteristics is imperishability. Hence, the Church of Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the united, holy, universal, apostolic, imperishable and infallible organization incorporated by Christ. Therefore, the Catholic Church is the one and only authorized Church of Christ.

ARTICLE XX.

NO man having the use of reason denies the existence of the first cause of all things. Except for a negligible number of superficially educated persons, men reason that the first cause is a personal God, by which they mean, not that God is a human person, but that He is a Being infinitely perfect over and above (separate and distinct from) the universe which, however, is dependent upon Him for its existence and preservation.

That God can reveal truth to man directly, that is to say, supernaturally, is also admitted as self-evident. Since God has given to men the power to communicate with one another directly, it would be absurd to hold that He Himself cannot reveal truth to men directly or supernaturally as well as naturally through the light of their observation of phenomena and their reasoning upon such phenomena. In other words, that supernatural revelation is possible is self-evident.

As explained in former articles, supernatural (direct) revelation is also probable considering man's need for it as a safe, an authoritative, guide in the pursuit of his destiny both here and hereafter.

We are now concerned with a question of fact. Has God actually made a supernatural revelation to mankind? If so, both the possibility and the probability of His doing so must yield to the fact and become incontrovertible.

There have been a number of men in history who have claimed, and that sincerely, that they had a direct or supernatural revelation of moral and religious truth from God. How can we satisfy ourselves as to whether their claims are worthy of acceptance or rejection or skepticism?

The person who says that a direct revelation has been made to him may be very sincere in his claim, and he

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Father Smith Instructs Jackson in the Catholic Religion

Our Savior's Words Could Have None But a Literal Meaning.

(Continued)

MR. J. Those are arguments irrefutable. But I am impressed even by the reasons which make the Holy Eucharist fitting. The big price paid by the Son of God to redeem the human soul is evidence that He prizes and loves it beyond description; and if there be no limit to God's personal love for the soul, it seems fitting that He should prepare a way for personal union with it; perfect love surely tends to union.

FATHER S. That's right. After believing that the Son of God condescended to become man and to be murdered by man, it is not difficult to believe that He would go one step further and unite Himself to the soul that loves Him. It is far more difficult to believe in the Incarnation than, after believing in it, to believe in the Eucharist. We of the New Law were to have far more than the people who lived before Christ's coming. But if in the Eucharist, we have only bread representing Christ's body, we have far less than the Hebrew people of old; they had real bread from Heaven (Manna); they ate real flesh in their communion services (the paschal lamb), which represented Christ's flesh far better than bread and wine would.

MR. J. I believe firmly that Christ actually gave His flesh and blood to the apostles, but surely not a portion of His body to one, and a portion to another?

FATHER S. No. As Christ multiplied the presence of the loaves, so He multiplied the presence of His body. Christ did not create *new* loaves, but miraculously rendered the *same* loaves present in different parts of the assemblage. The Bible distinctly says that the twelve baskets of fragments, gathered after all had eaten, were of the *five* loaves. In the same manner, Christ's living body, whole and entire, was received by each apostle. Bilocation, or the presence of an object in two or more places at once, is

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Catholics Have Many Advantages Promised by New Cults

By the Rev. Albert Muntsch, S. J.

IT IS a fact that many of the so-called inventions of what popularizers call "the new psychology," many of the "precious hints" for combating worry and nervous depression, many of the practices to secure peace of mind which are explained in recent books, were known to the old spiritual writers of the Catholic Church.

Books bearing such ambitious titles as "In Tune with the Infinite," "From Silence to Realization," "The Great Within," etc., make much of the practice of "spiritual recollection," of "temporarily shutting out worldly and disquieting thoughts, of entering the great presence."

Now those who have read only one or two of the great masters of the ascetic life, like Alfonso Rodriguez, the Spanish ascetical writer who lived from 1526 to 1616, or St. Teresa, whom the Spanish people rightly call "Ilustre doctora de la Iglesia" (Illustrious doctor of the Church) and who lived from 1515 to 1582, know that these celebrated masters of asceticism have forecast many, if not all, the methods of modern authors for finding peace of mind and quiet of soul, and freedom from soul-destroying worry.

A book entitled "The Silent Hour" published in 1917, contains an old thought in new, and rather ambitious language. We read (p. 51), "By setting apart a certain hour each day for going into the quiet solitude and concentrating attention on it, the powers of the subconscious mind can be vastly and steadily increased."

But "going into solitude" is an oft-repeated phrase in the older spiritual writers. Our Divine Lord retired into solitude to pray. The authorities of the Primitive Church retired to unfrequented places to lead "the life of the spirit." We have a fine book of meditations in Latin, entitled "Solitudo Sacra" (Sacred Retirement) which was used perhaps as early as the year 1600. An old Christian saying is "ora et labora" (pray and work). "Pray" meant to lift the heart to God after shutting out the world and its cares, and withdrawing from worldly turmoil. "The Silent Hour" is, therefore, an ancient practice in new guise.

We have a much more appropriate term for the laudable practice. Our churches have a devotion known to the faithful as "The Holy Hour." It is an hour spent with Jesus in the

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Part Played by Catholics in American History

(By CHAS. W. MEYERS)
Author of "A Minister's Surrender," "Why We Need Church Schools," etc.

CATHOLICS AND CIVIL AND RELIGIOUS LIBERTY IN AMERICA.

(Continued)

NOW, with these evidences before us, we feel justified in asserting positively that these New England "Fathers" were undoubtedly the most vehement enemies of civil and religious liberty that ever trod on American soil.

These historic facts prove to a certainty that the New England Fathers were not the originators of our American principles of civil and religious freedom. Now let us see if that honor belongs to the Roman Catholics. So confident are we that the Catholics deserve this distinction, that we venture now, in advance, to assert positively, and without fear of contradiction, that Catholics were the first to introduce civil and religious liberty into our American government. To prove this, we invite you to examine with us some more of the historic documents connected with the early history of our country. It is well known that the greatest bulwark of civil liberty in the world is the famous Magna Charta. It was the foundation, not only of British, but also of American constitutional freedom. Who were the framers of this memorable document? Archbishop Langton of Canterbury, and the Catholic barons of England. On the plains of Runnymede, in 1215, they compelled King John to sign that paper which was the death-blow to his arbitrary power, and the corner-stone of constitutional government.

Now it is significant that the only one of the early American colonies that put the principles of this Charter strictly into practice, was the colony of Maryland, on the Chesapeake. It is not too much to say that this colony was the cradle of civil and religious liberty in the United States. It is also significant that Maryland was the only one of the colonies settled by Catholics; and it is a notable fact that here the banner of conscience was held aloft, and the oppressed of other colonies were invited to seek protection and liberty under its shadow.

On this point, Cardinal Gibbons, in his excellent discussion of civil and religious liberty, quotes from Bancroft's History of the United States. From this history, whose author was a New England Protestant clergyman, we gather the following facts about the government of the Maryland colony: "The Catholics took quiet possession of the little place, and religious liberty obtained

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Children's School and Playground

Today's Sunday School Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

We have seen that the Bible is an inspired book or a collection of divinely inspired writings and must therefore be looked upon as the word of God. It is a book of divine revelation. In the preceding lessons each of the writings or separate books have been named.

It may be asked: By what authority have these books been admitted to the Bible? How do we know that they have been inspired, Who has made the final decision by which precisely these forty-five books of the Old Testament and the twenty-seven of the New Testament and no others are held to be the Bible,

As a matter of fact there were at times controversies over the question of admitting or rejecting certain books. The final decision and selection could only be made by a competent religious authority. This authoritative selection was called the Canon (Greek for rule or standard), and books recognized as belonging to the Bible were called canonical books—those rejected, un-canonical or apocryphal books.

The Hebrew canon of sacred books was built up slowly. The books of Moses and Josue were the beginning of the Old Testament. Later writings appeared and were recognized by the Jewish priesthood and scholars as inspired. The list of books of the Old Testament was complete at the time of our Lord. However, the Jews in Palestine did not admit seven books which the Alexandrian Jews (in Egypt) claimed were part of the Bible. These were Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and the two of Machabees.

With the foundation of the Church, which took the place of the religion of the Old Law, the inspired books of the Old Testament became the lawful possession of Christianity. Christian scholars soon found that the seven doubtful books bore the same credentials of divine origin as the others and they were therefore commonly accepted as belonging to Holy Writ. (These books are called deutero-canonical or later canonical, while the others are called proto-canonical.)

The canon of the New Testament was not made immediately after the last book (Apocalypse) was written. In the beginning the various single books or writings were possessions of local churches or Christian communities. They were gradually copied and sent to other localities. Thus the greater number of the books were soon accepted as divinely inspired.

The Church, however, was very cautious in the matter of recognizing all the writings proposed by different persons as of divine origin. It was her duty to protect the faithful from heresy and from writings dangerous to the true faith. Some books were rejected as false and are called apocryphal. Some of the accepted books (Hebrews, second Epistle of St. Peter, second and third of St. John, James, Jude and Apocalypse), were not widely known in the early Church and their general acceptance was later than that of the other twenty as local Bishops were slow to accept them without proof that they were authentic sacred writings. These are sometimes called deutero-canonical. Pope Damasus (374) and later Pontiffs, as well as councils of the Church have recognized the twenty-seven books as divine. The Council of Trent (1546) declared that the twenty-seven books of the New Testament "with all their parts, as they are contained in the old Latin Vulgate," are to be accepted by the universal Church as canonical.

Protestants at the present time generally accept all the books as found in the Catholic canon, but at different times since Luther some books have been rejected. This was the result of the principle of private judgment. It is clear that the matter of deciding what books are inspired and therefore belong to the Bible cannot be left to each individual mind.

What is meant by the Canon of Holy Scripture?

What is an apocryphal book?

What division of the Jews rejected seven books of the Old Testament?

Why should the Church in the N.T. have the authority to decide the canon of the O. T.?

What is a deutero-canonical book?

CALENDAR FOR THIS WEEK.

9. **Sixteenth Sunday after Pentecost.**
10. St. Nicholas of Tolentino.
11. SS. Protus and Hyacinth.
12. Holy Name of Mary.
13. St. Eugenia.
14. Exaltation of the Holy Cross.
15. Seven Dolors of the Blessed Virgin Mary.

AN EASY SPELLING RULE.

"It's no use trying," grumbled Harold Collins to his Aunt Virginia, as he pushed back his chair from the supper table, "I can't pass this spelling test, even if I stay up all night to study. I know I'll fail."

"Of course, you'll fail if that is your attitude. You are courting failure. As for studying all night, dear, one hour of daylight spent in learning a good spelling rule is worth more than all the midnight memorizing you can do."

"Are there rules for spelling?" asked the boy in surprise.

"There certainly are, and if you will go out and lie in the hammock under the apple tree, relaxing and breathing deeply, I'll show you an easy spelling rule that will be a joy forever. But you must put yourself in a receptive mood to learn, so relax and fill up with blossomed-perfumed ozone," laughed Miss Collins.

In a short time Harold was called in by his aunt and together they went over the rules which she had outlined as follows, because this assists the eye, as well as the mind, in mastering the principles:

Rule

Double the final letter when the verb has—

1 Final accent
2 Final consonant, which is
3 Preceded by a single vowel.

Examples:

run ning
hop ping
bat ting
skip ping

After this was learned, Aunt Virginia gave the next step.

Rule

Do not double the final letter of a verb when—

1 Accent does not fall on final syllable;
2 When final letter is not a consonant;
3 When final letter is not preceded by a single vowel

Examples:

barter ing
rac(e) ing
ruin ing
jump ing.

"In this rule, Harold, we consider "w" and "y" as being vowels, as we do not double the final letter in such words as 'playing' or 'rowing.'"

"I understand this all right."

"As there are exceptions to every rule, so this has its exceptions, but they are very easy to remember."

Rule

Words ending with "x" do not double the final letter in adding a suffix.

Examples:

tax ing
box ing
annex ing
wax ing.

A second exception is this:

Rule

Words ending in "l" even though the final syllable is not accented, and the single "l" is preceded by a single vowel, **do not always follow the rule,** as some authorities use the single "l" and others favor doubling the "l."

Examples:

travel (l) ing
shovel (l) ing
carol (l) ing
model (l) ing.

"Aside from having to remember that the exceptions are 'x' and 'l', there is just one other word of which I know that does not come under the rule. That is a little French word visiting our shores, which probably accounts for this non-compliance. It is the word 'chagrin' which takes 'ing' or 'ed' without doubling the final n."

"This is a dandy rule, if these are really, truly, the only exceptions. Are they?"

"Well, dear, I've worked this rule for many years and 'chagrin' is the only word that I have found so far. If you discover another one, I'll give you the radio set that you are wishing for."

"Gee, if I was as smart in spelling as Daniel Webster, I'd get the outfit right away, wouldn't I?"

"Daniel Webster was a brilliant man, but he did not write the dictionary. You can easily remember which Webster was the lexicographer by saying: '"Noah" had to "know a" lot to write a dictionary.'"

TROELLA V. MILLS.

AN IRISH PRAYER.

Holy Angel watch around me while
I sleep
Pour down the fire of thy love divine
Into this cold dull heart of mine
Watch and pray till break of day
That I may rise to praise my God and
the Eternal Trinity.

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Father Smith Instructs Jackson in the Catholic Religion

(Continued from Page One)

a God could employ, and since He was making His last will to man, He would not speak in obscure terms;

3. That the apostles understood Him as Catholics do is evident from I Cor.: "He that eateth and drinketh *unworthily*, eateth and drinketh *damnation* to himself, not *discerning the body of the Lord.*"

These words of Paul would have no meaning if Christ's actual and real body were not present in the Eucharist. How could one eat bread "unworthily?" How could he eat damnation to himself by merely eating commemorative bread? How could he be blamed for "not discerning the body of the Lord," if it were not there?

4. The whole Christian world for fifteeen centuries believed as Catholics do today; so do all the Eastern Christian religions, which are one thousand years older than any form of Protestantism. The *whole Church* could not have been in error from the beginning.

(To be Continued)

of the Church from the onerous domination of the civil power.

But, in Europe, the result of royal absolutism and the servile condition to which the church had often been reduced was that, when modern democracy arose, it was not infused with the spirit of God under Christian tutelage. The rapacity of the pagan kings provoked the scenes of the French Revolution, just as the exploitations of an un-Christian capitalism are now provoking an atheistic Bolshevism.

It was not a progressive force which was unleashed in the fourteenth and sixteenth centuries. The foundations of modern institutions had been laid in the thirteenth century—by the Church. What was loosed was a reactionary and retrogressive force. The dream of the Kingdom of God and the universal brotherhood of man was pushed far into the future before the disintegrating incursions of Protestantism and State-supremacy. The new paganism seized the very universities, which the Church had established and nurtured, with which to fashion and build up a godless "science" to wring greater sufferings from the world.

And now, we see, as though it were, the last great desperate effort of the pagan State to extend its domain over the consciences of men. In Mexico the Church is crushed, and organized banditry dictates the number of Her ministers. In America a masked and hooded band seeks to supplant the American system of Separation with a system of positive union with the State to oppress Catholicism. The spiritual supremacy of civil-government is asked, as demanded by Henry VIII and Elizabeth of England and enforced by them with the threat of Tyburn tree! The old Caesarism is again running amuck; and it means a reversion to the ancient tyranny.

Meantime, while nations, classes, and individuals tear each other to pieces, the Church waits in prayer at the foot of the cross, until mankind is ready to march with Her in the great Crusade of the future—for the Christian world-confederacy of Man.

THE SPIRIT WHICH MAKES THE RELIGIOUS HAPPY

(Continued from Page Three)

My love, too, for my father grows warmer when I see the Bridegroom of my soul, at the word of one of His own creatures, pass instantly from Heaven to the altar, to remain completely at the disposal of others, even to the peril of sacrifice and profanation. I find in Him such a high exemplar of obedience, that I daily realize the better the nobility of my third vow, for to serve God is to reign; I find it easier to see in Him a superior, for I am too proud a princess to obey anyone but God; I understand more clearly that the least service I do under obedience becomes of the highest dignity and value because done for a King of infinite majesty; and I am daily filled with greater confidence in the success of everything I undertake in His name, because I know that the obedient, from having God's omnipotence to aid them "shall speak of victories."

Should I ever become a little downcast and discouraged, in my morning talk with my Bridegroom, He heartens and comforts me by reminding me of the limitless recompense that my fidelity to Him is to merit. **If even the cup of cold water given in His name is not to lose its reward, what must not my Soul's Spouse have in store for a child of the Cross that by her vows has given Him forever all she has? If the repentant thief who was forced to hang beside the King for but three hours was promised paradise, what shall not the recompense be of a nun who, by the holocaust of the religious life, has joyfully nailed herself to the cross for life?**

Then at the end of my morning talk with the Bridegroom I plight my troth anew, protesting again that I take Jesus as my Heavenly Spouse, "to have and to hold, for better and for worse, in health and in sickness, till death do us—part?" No! "Till death do us" unite! For ours are everlasting nuptials, and in Heaven, as a bride of the Lamb, I shall be among the "one hundred and forty-four thousand purchased from the earth," who sing a song that no one else can sing, and "follow the Lamb whithersoever He goeth."—By Father Walter Dwight, S.J.

Part Played by Catholics in American History

(Continued from page one)

the "spooks" the writer quietly mused over the tragic deeds that had once been enacted there, and then, as a relief from the sad reflections that oppressed his spirit, he turned away and visited the brighter spots made sacred by association with such benign characters as Longfellow and others, who sought to brighten human life with a bit of sunshine. As he gazed upon the tomb of the great American bard, he thought: "Here sleeps the dust of one of the sweetest spirits that ever graced the land of the Pilgrims. What a **contrast** between the peaceful Poet and the persecuting Pilgrim!"

What would have become of the tolerant, sweet-spirited Longfellow, if he had lived in the Plymouth colony, and had attempted to write his immortal "Evangeline" among these theological **bullies**!

Neither is there a particle of truth in the ridiculous claim that these pious Fathers brought the "open Bible" to this Western Hemisphere. They did not know anything about an "open Bible." The only kind of Bible they knew anything about, was a **Calvinistic Bible,**—a Bible as interpreted by their own Calvinistic ministers,—and the man who could not accept these interpretations was a "heretick" who had to be banished like Roger Williams and others. If these pious Puritans really believed in an "open Bible," and in the Protestant principle of "private interpretation," why did they banish Roger Williams and hang innocent Quakers? On this point Mr. Shea very justly remarks: "Logically, the Quakers, acting on their **own private judgment,** had the same right to hang Puritans that the Puritans had to hang **Quakers."** Why not, if the Bible was "open" equally to all?

Washington Irving, in his **"History of New York,"** (Vol. I, P. 76), justly ridicules these grim inconsistencies of the New England Fathers in his own characteristic style. Irving says of these Fathers: "They spent their leisure hours in banishing, scourging and hanging heretical Papists, Quakers and Anabaptists for daring to abuse liberty **of conscience,** which they now clearly proved to imply nothing more than that every man should **think as he pleased** in matters of religion, **provided** he thought **right;** for otherwise it would be giving a latitude to 'damnable heresies.' Now as they **alone thought right,** it consequently followed that whoever thought differently from them, thought **wrong;** and whoever thought wrong, and obstinately refused to be convinced and converted, was a flagrant violator of inestimable **liberty of conscience,** and a corrupt and infectious member of the 'Body Politicke,' and deserved to be lopped off and **cast into the fire."**

The Protestant minister, Rev. Dr. Nevin, indignantly declares: "Their whipping, imprisoning and killing Quakers, Baptists and others for their conscientious convictions, will mark their government, for all time to come, as one of the cruelest and meanest that ever existed."

(To be continued)

Says Baptist Missions Full of Heretical Teachers

(Continued from Page One)

and demanded dramatically, hammering on the table, that if there were any charges against him that they be preferred 'this night, or that we forever hold our peace.'

"Later in the hearing, when we accepted his challenge and said that we were ready then and there to prefer charges against Dr. Franklin, the society refused to hear such charges, took the matter out of Dr. Franklin's hands and voted that we reduce the charges to writing."

Asked what he and his group were going to do, Dr. Straton replied:

"We will not let this issue be pigeon-holed. We are going to demand a further investigation and we are going to organize groups to fight the board throughout the length and breadth of the Baptist Church."

The Rev. Dr. P. H. J. Lerrigo, Home Secretary, of the Mission Society, made the following statement:

"The Board of Managers is under obligation to preserve the confidence of those who carry on correspondence with it. This is true both of missionaries and members of the denomination who intrust the board with funds for the prosecution of its work. Many of the letters received are of a confidential nature having to do with intimate personal affairs of the missionaries."

Evidence for the Miraculous Same as that of Other Facts

(Continued from Page One)

Admitting the existence of God, argument against miracles based on "uniform sequence" cannot be advanced.

The word miracle as used in the Bible designates a wonder performed by supernatural power as a sign of some special mission or gift and explicitly ascribed to God. In analyzing the difference between the extraordinary character of the miracle and the ordinary course of nautre, the Fathers of the Church and theologians speak of miracles as being above nature, contrary to nature and outside of nature. A miracle is above nature when the effect produced is above the native powers and forces in creatures of which the known laws are the expression. Such a miracle was the raising of Lazarus to life. A miracle is said to be outside of nature when natural forces may have the power to produce the effect at least in part but could not have produced it in the precise way it was accomplished through the miracle. We have in illustration, the changing of water into wine at Cana in Galilee. A change from water into wine could be produced by natural or artificial processes but not suddenly as it was done at Cana. When we say a miracle is contrary to nature we mean that it is contrary to the natural course of things. To say that a miracle is contrary to nature does not mean that it produces discord or confusion in nature. There is constant change in the ordinary course of natural effects. Man is constantly working to overcome the forces of nature. It may be truly said that man controls nature and lives by counteracting natural forces. Though we see this on every hand we do not speak of overturning the forces of nature. In a miracle God's action on the forces of nature is in a sense analogous to the action of a human being. For example we find it a miracle that the Prophet Eliseus raised the axe-head to the surface of the water. The action itself meant no more violation of the laws of nature than if one were to raise it by the power of his hand. The end of fire is to burn. When the three children were placed in the fiery furnace they were not affected by the heat. One of the triumphs of modern science is to build an absolutely fireproof house. In neither case is there a paralysis of the forces of nautre.

All the objections to miracles have been answered so satisfactorily that in modern thought the question of the miracle is simply a question of fact. Like any natural event the fact of a miracle is known either from personal observation or from the testimony of others. The miraculous character of a fact is evident when its nature and the surrounding circumstances are such that we cannot believe it could be attributed to the forces of nature and it can be explained in a rational way only by the supposition of Divine interference. We may apply to the testimony proving a miracle the very same rules that we would apply to other facts of history. On proper evidence we must admit the fact. The value of this evidence will depend upon the knowledge and veracity of those who testify. In considering the miraculous character of a fact there must be complete and accurate investigation. When the testimony is sufficient we have no right to reject it any more than we would reject testimony of equal value concerning a scientific truth.

Catholicism the Force of World-Progress

(Continued from page one)

they found in the Church a friend. The Christian Republic of Europe seemed, in 1300 A. D., a possibility. Kings were compelled, so strong was the religious sentiment of the people, to arbitrate their differences before the Church's court, instead of engaging in bloody wars.

Then came a turning point in history, when the whole world passed into the shadows. Philip the Fair of France, about to engage in war with the King of England, and encouraged by the lawyers with whom he had surrounded himself, declared that the policies of States were divorced from Christian morality. The Pope, who could have obtained the punishment of Philip through Albert of Nassau, the German emperor, chose rather to plead and to beseech. But, once unleashed, the new Caesarism knew no limits to its ambitions. Soon came the Protestant Reformation, with its direct encouragement to the State to interfere with and usurp the functions of religion, after which the world heard, for the first time since the old empire, the doctrine that the religion of a people must be the same as that of its ruler. At this point arises the modern jurisdictional State—the persecutor and the enemy of a world-wide Catholicism. Here came into existence a divided Christendom. Here was blasted the Christian hope of universal peace, upon the advent of the national Protestant church.

And now the doctrine of "the divine right of kings" was fostered by the fawning retainers of the new Caesars and their court preachers. Against it Bellarmine and other Catholic theologians thundered and asserted that civil power reposed in the people. After the pattern of Bellarmine the Declaration of Independence was written for the thirteen states of America. The Catholics of the Revolutionary war brought about, through their influence and pleadings, the divorce of the State from the Church in America—thus guaranteeing the freedom

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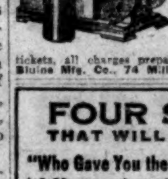
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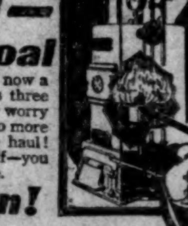
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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

How can a Protestant divorcee marry a Catholic girl?

If he was validly married or if his wife is still living, a Catholic girl may not marry him. We never could understand why a Catholic girl should wish to marry any divorcee. He evidently will blame his wife for the trouble which led them to separate, but her story might indict him. He evidently expected to get along lovely with his first wife, or he would not have married her, but he did not get along with her. It is risky, to say the least, for another to marry him, especially since, in the case of a Catholic, the bargain is lifelong for the Catholic party, though he may not intend to have it so. There are cases in which, because the first marriage was not valid, a new marriage is possible, but the case must be taken up with the Matrimonial Diocesan Court through the pastor of the Catholic party. We never propose to settle such questions by mail, and we are authorized not to.

The Catholic Church holds that there can be no real marriage between a baptized person and an unbaptized person, and yet in the article on the front page of Our Sunday Visitor of July 1st, 1923, we read: "A baptized Catholic cannot validly marry a non-baptized person without dispensation." Is there not an inconsistency here?

There is no inconsistency, because the Church, which has jurisdiction over the *Sacrament* of Matrimony, as over other sacraments, can remove an obstacle, which would prevent the valid reception of the sacraments. The Church cannot dissolve the marriage bond validly contracted, because God Himself has declared it indissoluble, but she may validate marriage which would not be valid because of a law of her own.

What does one say while being baptized?

When an adult is being baptized, he expresses that he wishes faith from the Church of God, and, through faith, life everlasting. Then, he declares that he renounces Satan, and all his works and pomps. A little later in the ceremony he professes his belief in the articles of the Apostles' Creed, and expressly states that he wishes to be baptized. These answers are in response to questions asked by the officiating clergyman.

What do priests charge for baptism?

There is no fee; in fact the sacraments may not be sold. It is customary for the parent of the child and for the God-parent to make a little offering, but it is not exacted.

Would you kindly tell me where I can find the words in the Bible, "Weep at birth and rejoice at death," and where the Apostles' Creed may be found in the Bible?

Neither your quotation nor the Apostles' Creed are to found in the Bible. A creed is a statement of faith compiled from the teaching of the Bible, and from the preaching of the Apostles.

I would like to get a complete list of all Catholic colleges and universities in the United States, especially the ones in the West. Is there such a list procurable?

The N. C. W. C. has published a book entitled "Catholic Schools and Colleges." Address the National Catholic Welfare Council, 1312 Massachusetts Ave., Washington, D. C.

Could I become a Catholic without my parents knowing it, since I am of age?

Yes; in case you feel convinced that the Catholic Church is the true Church, you not only may, but you must, in justice to your own conscience, and to Almighty God Himself, embrace the faith. While it is always best to have parents' consent, it is not necessary, and hearkening to them would be wrong, if their orders conflict with those of God. The Bible says, "It is necessary to obey God rather than man;" also "He that thinks more of father and mother than of me, is not worthy of me."

Did not Christ command that His followers on earth call no man "father" except the Father which is in Heaven?

Yes, that is the substance of what Christ said on one occasion, but His words were not intended to have the literal meaning which you ascribe to them. If they had, you would not dare to call your own parent "father." You would have to call him the "old man," or "daddy" or something else. It is strange that people must make such a narrow application of a scripture text in order to gain a point against Catholics when, by the same application of the scripture text, they condemn themselves. Immediately following the utterance of those words Christ said: "Call no man *master*" for one is your master, Christ. We call little boys "master;" we speak of the school *master;* of *masters* of art, of science, and of one hundred other things. God alone deserves the name "Father" in the sense of being the Author of that which makes us what we are, our soul; Christ alone deserves the name "Master" in the sense of having "all power in Heaven and on earth."

In the last prayer at the foot of the altar after Mass, the priest and people say, "Cast into Hell Satan and all the other evil spirits, who roam through the world seeking the ruin of souls." Since we are told that Lucifer, and all the lesser devils, were cast into Hell, and that out of Hell there is no redemption, how can they go about seeking the ruin of souls?

The same Holy Scripture which tells us of the condemnation of Lucifer and his followers to hell, also tells us that the devil "goes about like a roaring lion, seeking whom he may devour." It also tells us that "our wrestling is with the spirits of wickedness," etc. This makes it evident that evil spirits are permitted to try to do now what one of them succeeded in doing to Eve, namely to tempt us to violate the laws of God. This does not mean that they are liberated from hell for that purpose, since they carry hell with them. Our merit for Heaven, as you have been taught, will be all the greater, if we have struggles to wage and if we win victories over temptations.

I was informed recently that Simon of Cyrene who helped Christ to carry His cross was a colored man. Is this true?

He was an inhabitant of Cyrene. Many of the oriental people are dark complected though they do not belong to the negro race: this may account for such an opinion.

A Reader—Write for our pamphlet "Fake Oaths and Bogus Documents."

Mrs. R. E. K., Chicago, Ill.—Write to Sisters of St. Francis, Lafayette, Ind. You may mention our name.

Married—Forget all about the past. Only try to persevere now.

A. B.—(1) No; (2) Bishop Carroll.

J. C. A.—(1) Write to Rev. William Donohue, C. S. C., Notre Dame, Ind. (2) Yes.

Brooken-hearted — Only a priest in your diocese can take care of your case for you.

A. R.—No one man wrote them. They are the joint work of many men, who wrote at different times.

Write Our Sunday Visitor for its large list of books and pamphlets.

OUR SHORT STORY CONTEST

THE BROKEN BOW.

By Veronica O'Hara

The soft breeze of the midsummer twilight fluttered in through the open window, rustled the sheets of music that were strewn upon the table, played with the long, dark tresses that fell about the lithe, young, girlish form, and fluttered out again into the quiet creeping darkness.

But the dark tresses and the lithe, young, girlish form kept swaying, swaying gently to the movement of the bow. Her misty white dress became more and more a part of the shadow, her raven hair blended little by little with the darkness, until she seemed a part of the silent night; and yet an intruder, for the sweet, sad strains of her violin made the only sound, and her restless young body the only movement.

From his chair among the shadows the master watched her. He could not see her eyes; he was thankful for that. The dark blue orbs reminded him of troubled waters or the darkening hues of a storm cloud, and he grew nervous and ill at ease beneath their steady gaze.

Would he ever understand her—this strange little pupil of his? A puzzled frown came over his fine features, barely discernible in the grey shrouded studio, and his dark head on which Time was tracing tiny silver marks, bent forward.

How well he remembered the bright June day two years ago when the strange, sweet-faced little girl with the quiet, queenly air had walked slowly into his studio. He could see her yet as she stood before him in her simple white dress, and with perfect poise and calm dignity, had announced herself as his pupil.

Since then he had watched her grow not only in stature, but in mind, beauty,—and art. Ah! her art! The thought made his soul expand and his heart bound. She was wonderful; the old bow seemed made of magic, the violin a treasure-box of heavenly melodies beneath her hands. It seemed to him that all nature ceased her daily toil to listen while she played.

Ah! he could see her now behind the foot-lights, coaxing the sweet soul-stirring strains of magic from her violin before a spellbound audience!

He brushed the thought away impatiently; he had dreamed of it so many, many times. It was Isobel herself he must think of now. He suddenly realized how little he knew of the girl's inner nature, how still less he knew of her life. It was true she was an orphan and lived with an uncle somewhere near—he did not know the man's name. Isobel seldom spoke of him; in fact, Isobel seldom spoke at all.

Today she had very shyly told him it was her eighteenth birthday. He had been a little surprised. In the first place, he had not thought of her as being so grown-up and, secondly, he had not supposed she would tell him such personal information. Poor child! She had seemed proud of the fact. Perhaps, the master thought, she sees more clearly the goal of her ambition.

Now he must tell her about Mme. Carlotti—but here his checkered thoughts seemed to have met with a blank, stone wall and the clear, emphatic words of Isobel stood out in bas-relief. Yes, the Madame's singing was superb, but her face, ugh! it was hard and cruel; surely the master did not like her!

A queer, uncomfortable feeling took possession of the master, but he quickly reasursed himself. Of course, Isobel would like Mme. Carlotti when she knew her; every one did. It was extremely important that Isobel should like Mme. Carlotti. This very night he would tell her why—if only she wouldn't look at him.

The old fear again: he scorned himself. Two years of close companionship these two had spent together. There were the busy days of practice, and the pleasant evenings, in which they pored over the compositions of dead composers, revelled over the latest work of some modern artist with now and then snatches of song picked up from the confusion of music and brought out in enchanting phrases of melody. Some times their fingers had touched, sometimes the dark locks had brushed his cheek, but these things, the eyes of the teacher had refused to see, and now he was afraid. He Signor Mazzini, world-renowned artist and teacher, old in the experience of the world, he was afraid of the troubled dark eyes of a mere child. Yes, she was only a child and yet—

"Signor," came a soft, plaintive voice, "I have finished this ten minutes and still you have said nothing."

The master started. "Yes, yes," he answered quickly, "I fear I have been dreaming," then to reassure her, "perhaps it was the music that made me so."

Then quietly, unknowingly, he took up the trend of his thoughts. "And you are eighteen years old today!" Like a heavy veil, the shadows prevented him from seeing the bright glow that came over the face of his pupil and the light that leaped into the troubled eyes. "But you are young yet, my child," the master went on, "and you have your life and career before you." This time the shadows hid a tired, drooping, little figure with the glow slowly fading from her wistful face. Why did he still treat her as a child, she wondered dismally.

However, at his next words her whole form started into life, her slender white fingers trembled with eagerness, her sweet mouth quivered with feeling.

"Now," the master was saying, "we must have one more piece before you go, in honor of the birthday, of course. Play the 'Sonata of Love'—our favorite."

He had paved the way. In order to tell Isobel his plans, he realized that he must approach her through the "Sonata of Love," the one composition in which her art excelled, and in which she forgot everything else. And then he forgot, too!

Softly, caressingly, like the sweet, low whisperings of a new-born love, the strains of the music fell upon his ear. Tenderly, delicately, they swelled into phrases of melody that seemed drawn from a heart overflowing with love and poured out into the silent room, there to mingle with pale moonbeams, first rising, then falling, like the ebb and flow of an endless tide. Then, as though it had slipped from its chain of professional skill, the music seemed to grow wilder and fiercer. Eagerly, desperately, it seemed to be trying to tell a story—the story of a love as pure, as good, as true as the heaven from which it came. It spoke of the light, the life and the joy that came to a love that is requited, of the wonderful happiness and the fierce, sweet pain that came to two hearts that are one. Then in sweet pure tones it told of a Divine Love that shed its blessings over all who walk in the light of Eternal Peace and who serve Him as He would have them do. Like an angel chorus, the sweet strains of music seemed to breathe forth the Law of Life—and then mournfully, drearily, just as the moon sank behind a cloud and the thick cover of darkness descended upon the room, the music glided into a different theme. Now, it was telling of the dark forces that oppose nature, of the deceit, the mockery and the gaudy, hollow pleasures that beckon men and in turn feed upon them. It told of the dark secret haunts in the human soul from which the passions spring, of the weakness of man and the power of the tempter. It spoke of the green-eyed monster that goads men on to evil and of the gruesome thoughts that take shape in the minds of men and reach down into their hearts like tongues of flame until life itself is unbearable. Then higher, higher rose the music to a fierce crescendo, breathing the wild passionate longing of a storm-tossed soul, and hopeless yearning for a love that is denied—and there the bow appeared to rest, and the sound of the notes quivered and vibrated along the strings like the beating of a human heart.

The master stirred uneasily. He seemed caught in a magic spell. His eyes were riveted upon the passionate young face, the silent, moving lips and the downcast eyes. The dark room seemed to echo the haunting melody. The air was still, oppressive. Why didn't she finish? It was the end.

Yes, it was the end. Like a weary bird that drops slowly to earth, like a tired heart that ceases to beat, like the sad echo of a funeral bell, the music dropped into a diminuendo—and the silence of death filled the room.

The girl stood motionless with the bow clutched tightly to her breast while something like a sigh came from her parted lips. Her strange, beautiful eyes were fixed on something far-off, indefinite and removed from earth. A strange sensation was creeping over her. It seemed as if the doors of the old life were being closed upon her, as the last notes mingled with the darkness, and she was being pushed into space. A shudder passed over her. Was it her own requiem she had played?

Then the master's hand was on her shoulder and the master's voice was saying huskily in her ear: "It was wonderful! It was divine! You played as one inspired. Never before have you played like that. Ah! You are the soul of my art, my Isobel. Not long will it be until all the world shall ring with your praise. No star in heaven shall be brighter than you, my pupil. You are not a mere musician! You are too unearthly, too divine. Ah! I feel as if you were the incarnation of art itself."

Unconsciously, the master placed his arm lightly around the girl's shoulders, and reverently, fervently, as if she were a rare old painting or an exquisite statue, he pressed a kiss upon the white brow. Like a leaf in the storm, the young form trembled beneath his touch and the rapt expression upon the sweet, girlish face gave way to one of ecstasy. But the master's eyes did not see. He was now looking steadily at the worn edge of the bow which the girl's fingers held convulsively within their grasp.

"How like a slender spirit," he marvelled, "is that bow beneath your hands! It seems to speak a strange language—the language of the soul. It can at one moment breath forth the message of gladness and peace. It can bring likely as on the wings of a snow-white dove the message of hope and faith and love. Then as quickly, as stealthily as a thief in the night, it sends the chill breath of defeat, of misfortune, and death into the soul. Oh! how can this dumb silent bow speak so plainly of the darkness of sin and the cold grasp of death, how can it dip into the hearts of men and bring up the passions that lie hidden there? Tell me, how do you make it so?"

The slender, white fingers wound still more tightly around the smooth old bow, and the girl swayed toward him a little. There was a strange new light shining in her eyes, something momentous and big, trembling on her lips as she answered passionately: "Oh! Signor, it is because my heart goes with that bow. Every move it makes, it carries with it the heart and soul of me. When the bow ceases to move, my heart seems to stop also; life itself seems to depart and I am left in a strange, unearthly place where I see only your face—and then I remember."

(To be concluded)

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OUR SUNDAY VISITOR, HUNTINGTON, IND.

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By Mary Roberts



Colors: NAVY BLUE or DARK BROWN

Although I do not know you, dear reader, we are both women, so I feel that I can talk to you as a friend. I want to tell you about a new kind of dress now sold by mail for the first time, a bargain that you will remember for years to come.

My idea of a BARGAIN, seems to be entirely different from that of the men folks. My husband has been selling wearing apparel by mail for twenty years, always making his PRICES so low that HE COULDN'T POSSIBLY give good QUALITY! Other concerns do the same thing—giving good value FOR THE MONEY, but cheapening the quality and skimping on the cloth, on the thread, on the trimmings, and on the workmanship just to make a ridiculously low price. Of course, that's all right for women who want the CHEAPEST clothes it is possible to make; but most women DON'T want dresses that make them look like "bags tied in the middle," even if they could get them for nothing! This dress shown here costs a few cents more than some of the cheap dresses offered you, but it's WORTH A GOOD DEAL MORE THAN THE DIFFERENCE IN PRICE.

The only thing I'm afraid of is that this offer may actually SEEM TOO GOOD TO BE TRUE. It IS true, however. It IS, I honestly believe the biggest bargain of your life.

How This Dress Is Made

This wonderful Fall and Winter dress is made in the most beautiful style I have ever seen. I spent weeks in New York, hunting high and low for something really attractive, really new. I looked at dresses shown by over 50 different designers and this was the most beautiful of all. No matter where you go, in big city or small town, in the morning, afternoon or evening, this dress will give you the pride and satisfaction of knowing that you are BETTER dressed than most women.

The bodice of this wonderful dress is made of lustrous mercerized Sateen in the newest Egyptian pattern, in the very popular Jacquette style. The skirt is 100 PER CENT ALL WOOL DOUBLE WARP STORM SERGE, beautifully pleated so it hangs in the most graceful lines on any figure. There is a dainty vestee at the neck, with tiny self-covered buttons. The neat Peter Pan collar, and turn-back cuffs on the sleeves are also made of all wool serge, edged with harmonizing Egyptian Sateen. The seams are double stitched throughout—the dress is full and roomy across the bust and hips, and being carefully pleated, hangs perfectly and has a very wide sweep. I have been told by some MEN that this dress is "too good to sell by mail," but I believe every WOMAN will be so delighted with it that she will be MY FRIEND forever and recommend my bargains to HER FRIENDS—and THAT'S MY IDEA OF HOW TO BUILD UP A SUCCESSFUL BUSINESS.

Guess the Price of This Dress!

You might think my price for this dress is about $15.00, but it isn't. It isn't even $10.00 or $8.00. IT IS ONLY $4.98. But please do not judge this dress by the low price! Remember, this serge is 100 per cent pure wool, DOUBLE WARP SERGE and pleated. It is NOT COTTON, or WOOL MIXED, or SHODDY WOOL, or SINGLE WARP WOOL. It is DOUBLE WARP every thread 100 PER CENT WOOL, as plainly as I can say it. You know how PURE WOOL holds its shape and how it wears! Please compare this quality with dresses usually sold by mail. My price of only $4.98 for this beautiful dress is my get acquainted offer. IT MAY NOT APPEAR AGAIN. If, when you get it, you do not think this dress is worth $10.00 to $15.00, please send it back and I will return your money.

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Just mail the coupon. Don't send money unless you care to. This wonderful dress comes in all sizes, Misses, 14 to 18 years, Ladies, 34 to 44 bust; (also extra sizes 45 to 53, $1.00 extra.) The colors are Navy Blue or Dark Brown. I may be wrong about my idea of selling only HIGH QUALITY dresses by mail, but I know that every woman who gets one of these dresses will be a real help to this business by telling her friends to buy from Mary Roberts. Mail the coupon or a post card or letter and I will gladly send this dress to you so you can pay for it when it arrives. I hope, however, if you want this dress you will mail the coupon TODAY as I have only a few on hand and do not know whether I can get any more to sell at this price. Write today—you will never regret it. Here is my hand on it.

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OUR SUNDAY VISITOR

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Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV late Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

HUNTINGTON, INDIANA, SEPTEMBER 16, 1923

FILL YOUR PAMPHLET RACK.

It is now time for pastors to fill up their Pamphlet Racks, and we would call their attention to the many new pamphlets which we have, especially those calculated to meet the anti-Catholic propaganda, which is so pronounced over the whole country. Among our latest ones are the following:

"Intolerance the Curse of Our Country;" "Bogus Oaths and Fake Documents;" "Church and State;" "Catholic Church and World Progress;" "The Catholic Church and Freemasonry;" "What Catholic Do Not Believe;" "Impressions of a Convert," etc. These pamphlets will retail at 5c and 10c at the Book Rack.

CONSIDER IT PRAYERFULLY.

We are now ready to hear from unmarried ladies, who may wish to devote their lives to the service of religion outside the regular religious orders. Their specific occupation will be that of Catechists, and their field of labor will be in our Southwest among the Mexicans in the states of Texas, New Mexico, Arizona, California. They must be imbued with a true religious and missionary spirit, and will be associated with a duly established semi-religious community, whose members will wear a neat uniform instead of a nun's habit. They will undergo a novitiate of one year in the institution soon to be erected near Huntington. They will have a second year novitiate in the form of practical work near Chicago. They will have the privilege of returning home for one whole month every year, if they so wish. They will receive nothing for their services, neither from the Society to which they belong, nor from the people whom they serve—except clothing and living expenses. It is expected that they will be self-sacrificing, and labor altogether for the love of Almighty God and of the souls so dear to Him.

THEY HELP THE DEVIL.

Every person who lends his sympathy to the persecution of the Catholic Church and her institutions, is co-operating with the enemies of God towards the very destruction of Christianity itself. The anti-Christian element, though in the minority in every land, is powerful because organized, and because it plans in secret and strikes without warning. Like the evil one, whom it serves, it "puts on the appearance of an angel of light!" It could never hope to gain its end if its hidden designs were announced. Its declared purpose must be one which will elicit the interest of a large element of the population. It must, therefore, capitalize the prejudices of all who belong to the Protestant denominations by representing that the power of the *Catholic* Church must be checked. It appeals to those who are not connected with any form of the Christian religion by pretending to stand for Nationalism. Owing to their prejudices people are easily led to believe that the Catholic Church is as unprogressive in things worldly, with which alone they are concerned, as she is unalterable in her faith. In order to keep her in subjection, her liberties must be curtailed, her institutions taxed, her sons must not be elevated to responsible positions in the State.

OUR PROTEST IS AS AMERICANS.

The Towner-Sterling Bill will be revived in the next Congress. Its friends are arguing two points to which we take serious exception. They urge that the greatest opposition is coming from Catholics and assure us that the Bill is not an attempt to interfere with the parochial school. Regardless of either point, we still denounce the Towner-Sterling Bill as a vicious measure.

It is quite true that Catholic Americans are opposed to the Bill. They are not opposed to the Bill as Catholics, but as Americans. There has been protest from practically every leading educator in the land, men who in no sense are affiliated with or in sympathy with Catholic education.

We do not believe that there is a desire on the part of all the advocates of the Bill to cripple religious education. It may be true that the Bill has drawn support from those who find in it a danger to Catholic education. The real purpose of the Bill is to "Federalize" education. Without want of charity we may find a motive in many of the advocates of the Bill: It will create many new Federal offices. It would provide splendid berths for men eager to serve their country. We know from past history that all these boards and bureaus, and commissions, and surveys are generally pushed through by persons who are ambitious to serve their country at a respectable fee.

Whatever may be the motive back of the Towner-Sterling Bill, it is dangerous and vicious legislation not only from the angle of the religious liberty involved, but from every standpoint of Americanism. We do protest as Catholics, because we believe that it will eventually interfere with the natural right of parents to give their children a Christian education. Our principal protest is based on the fact that the Bill is unwise, unwarranted, unjust, and un-American.—*B. X. O'R.*

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from August 29th to Sept. 6th:

For Our Sunday Visitor Building Fund	$30 00	Total—$80,257 82
For Education of Priests for Poor Dioceses	2 00	Total—13,222 00
For Missions—Home and Foreign	35 00	Total—11,850 85
For Literature Propaganda in Needy Places		Total—10,330 80
For National Shrine		Total—2,680 65
For Colossal Statue of Christ at Washington		Total—5,840 60
For the Seminary		Total—484 77
For Mexican Schools		Total—361 05
Order of St. Veronica (Perpetual membership $1; or a piece of linen) members		4790

An Itemized List of Contributions Follows:

$30.00—Gary, Ind. $10.00—Chicago, Ill.; Pulaski, Wis.; Mishawaka, Ind. $5.00—Flint, Mich. $2.00—Petaluma, Cal.

Amounts under $1.00 not listed for want of space.

Building Fund—Last Week's Report—$30.00

Readers Speak to Readers

Kansas City, Mo., July 17, 1923.

Dear Msgr. Noll:

My work places me in constant contact with laboring men, business men, salesmen, etc., and I find that an ever-increasing number is doubtful of the existence of God. The following, I believe, may be helpful in eliminating such doubt: Those who wish to obviate the necessity of acknowledging the existence of God, account for the universe, and all that it contains, by a series of events said to have been effected by chance. When questioned as to the "original" state of the constituents of the present universe and its contents, they say that it was universal chaos. Assuming that the "original" state of all things was chaos, it follows that they were in that state either because they happened to be, because they wanted to be, or because they had to be. Now it cannot be because they "happened" to be, for that would presuppose a former state which cannot be ascribed to the "original" state. Nor can we conclude that it was because they "wanted" to be, for this is tantamount to ascribing free will to every atom in the universe. And if free will also intelligence and understanding. Even if this were not inconceivable, we would not be at liberty to conclude that it was because they "wanted" to be, for that would make the state the result of the concurrent acts of the free wills of every atom which again presupposes a former state which, as was stated above, cannot be ascribed to the "original" state. It must, therefore, be because they had to be. If then they were in a chaotic state because they were obliged to be, they were affected by a power which was all powerful, because all chaos was affected. Now this all power affected all chaos either because it wanted to or because it was obliged to. But if obliged, it must have been obliged by some power, but no other power is compatible with an all power. Therefore the all power affected chaos because it wanted to, which represents an act of free will. But the will of the all power is law. Therefore even in chaos, there was law and consequently no chaos, for law and chaos are incompatible.

Sincerely yours,
L. W. FLACK.

Milwaukee, Wis., Aug. 5, 1923.

Dear Father Noll:

Vacation time is over and our boys and girls are going back to school. Through the medium of your excellent little paper, Father, may I not speak a word concerning my school experience?

It is true, as a rule, the public schools do not and can not teach religion; but they do and can unintentionally, and sometimes intentionally, influence their pupils. I have found this to be true especially in the teaching of history and literature. Concerning history, although the text books may be reasonably fair and accurate (which they are not always) the comments made by the teacher, or by members of the class which are accepted by the teacher, often makes one actually feel ashamed of being a Catholic. Of course, for a person well versed with all sides of the story, there is perhaps no reason to feel ashamed. But are our young, immature eighth grade graduates sufficiently well versed with all sides of the story? Many of them, I am afraid, and I know, are not. And in the cases where the child does happen to be sufficiently well versed, and there is no need for him to feel ashamed, he frequently does so anyway, because he knows that the majority of the class do not know the truth, and on that account he feels ashamed just the same. This has even been my personal experience. I knew what was said or implied was not true, but because the rest of the class did not know, and there was no way of making them know (for you would be politely hushed if you would try to make corrections), I felt "ashamed" and tried to keep "dark" the fact that I was a Catholic. This was my experience not only in regard to the subject of history, but also frequently in regard to the subject of literature.

Before closing, I would like to call your attention to a book entitled "Henry Esmond." It was written by William Thackeray, and is studied in English literature by third year students. It is true, only a few books are as bitter and misrepresenting as that; but, nevertheless, many of them contain enough things to produce that "ashamed feeling" which can not help but eventually weaken the Faith of our children, and make it easier for them, in later years, to forget their Faith, and become atheistic. Throughout this book, priests, and particularly the Jesuits, are greatly misrepresented. The false accusation that the Jesuits teach that the end justifies the means is very pointedly implied, and the impression that they were constantly involved in political intrigues is also given, as a perusal of the book will show. Although time is short, I would like to quote just one instance showing the wrong treatment given to priests in general, and to the Jesuits. In the beginning of Chapter IV of Book II, we read that "the prince's affairs, being in the hands of priests and women, were conducted as priests and women will conduct them, artfully, cruelly, feebly, and to a certain bad issue." Concerning the Jesuits, a few lines farther down in the same chapter and book, we read that they were "the artfullest, the wisest, the most toilsome and dexterous plot-builders in the world," and that "there always comes a day when the roused public indignation kicks their flimsy edifice down and sends its cowardly enemies flying." Not only is Thackeray's treatment of priests and Jesuits objectionable in this story, but also several other things. For instance, the Catholic practice of wearing medals and our belief in miracles is ridiculed in a couple of places. In another place, Thackeray talks about hours of religious controversies in which the Catholic party "was certainly worsted by the arguments" of the other, implying, of course, that Catholic doctrines are not as reasonable and correct as Protestant ones.

Dear parents, what do you think of all this? Although the public schools, as they say, do not actually teach religion, what about the influence they can exert and the false impressions they can give? Although your children are sufficiently well versed to know that the things they may hear are not true, nevertheless that frequent "ashamed feeling," which they are obliged to experience, can not help but make them lose their love for their Faith, and in time, weaken, if not actually destroy it.

Sincerely, I am,
A 1923
PUBLIC HIGH SCHOOL
GRADUATE.

Ranger, Tex., July 24, 1923.

Dear Mr. Hull:

I felt that the enclosed might be of interest to you, as it would appear that you are getting unlooked for publicity. Not having seen what preceded the advertisement enclosed, I do not, of course, know what the wrangle is all about.

Dr. Norris has a large following, also many enemies, and while Catholics in general commend his stand for fundamentals, they dislike his spectacular methods. Not knowing him personally, and in fact, not having heard him preach, I hesitate to say that he is insincere, but his spectacular prodding of his fellow-churchmen leads one at times to that conclusion.

The writer admires you for the step you have taken in relinquishing all for the Catholic Church, and also for the courageous and masterly way in which you have come to her defense. The writer's wife and also his mother were Protestants at one time, so he can appreciate what the change has meant for you in the way of sacrifice; also what it has meant to you in the way of happiness and consolation.

With kindest wishes, I am,
Sincerely yours,
ROBERT L. CARTON.

Akron, O., July 30, 1923.

Dear Msgr. Noll:

Will you kindly publish the following:

VOCATIONS FOR GIRLS.

Did you ever think, Catholic girl friends, that you are capable of becoming some of the best Catholic Sisters in the U. S.? Probably not, but most of you can, for you have a fair education, good health, and no doubt love your Holy Religion.

You have, without doubt, pictured an ideal home here on earth with every convenience and every happiness, but did you ever stop to think that those dreams often do not come true? Your pictured home is indeed an ideal one, but remember if you embrace the religious life your home in Heaven will be many times happier.

Now, dear friends, won't you, out of love for God, say the Rosary once a day so that God may guide you and protect you in whatever vocation you may select, and that you may become supremely happy both in this world and the next?

Yours for the true life,
A DEVOTED CATHOLIC.

Fruitvale, Oakland, Cal.,
July 10, 1923.

Dear Father Noll:

After reading the following by Rev. A. J. Crane, in the issue of July 15th, I decided to write a few lines about the Christian symbol, the sign of the cross:

"Protestants can work together. That counts most in such an organization as the Council of Churches. Its chief value is that of a symbol—like the flag—the symbol of a spiritual value—a visible demonstration of the fact that

"'Like a mighty army,
Moves the Church of God;
We are not divided,
All one body we—
One in faith and doctrine,
One in charity.'"

There is one Christian standard and that is the sign of the cross of redemption under which all true Christians should be united to work for the good of humanity and follow Him, Who leads on the way to a glorious victory, to peace and real happiness here and hereafter. It is this sign which Protestantism has practically abandoned. We seldom see it adorning their churches.

From the time of the Apostles the Church instituted by Christ preached Christ Crucified; her standard has ever been the sign of the cross. In this sign she will conquer—though her enemies be strong the gates of hell will not prevail against her.

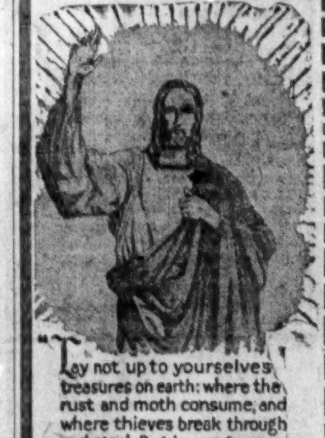
Respectfully yours,
(Mrs.) BARBARA E. GRAY.

Washington, D. C.

Dear Monseignor:

There recently arrived in Montreal, Canada, a bishop from the interior of China. He was desirous of securing five Catholic Sisters to go to China to care for a colony of lepers. One hundred Sisters gathered daily for a week to listen to the bishop describe every phase of China. The Sisters were given ample time to consider the horror and danger of leprosy; they were also to consider the fact that they would be far from home friends and all they loved in a country where only Chinese was spoken. After a week of reflection on the many details the bishop described, the Sisters were gathered together for their decision. The bishop said: "Those of you who have fully considered this mission and are willing to make this great sacrifice, stand up." Every one of those hundred Sisters rose like one person. The bishop marveled at their courage and it was only after great difficulty five of the strongest were chosen. A gentleman from New York City arrived in Montreal the day the Sisters were ready to leave Montreal for China. Seeing the huge crowd at the station he asked the station agent what it was all about. The agent told him the story about the Sisters' trip to China. When he finished the story the gentleman from New York said: "I never knew there was that much charity in the world."

EDWARD JOS. ROCHE.



A Right Reverend Bishop

while conducting a retreat for priests, said: "I often wonder why people who accumulate property do not, themselves, distribute it before they die, rather than leave it to an executor and lawyers to dispose of after their departure from this life."

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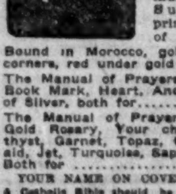
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I have no hesitancy in approving and recommending it. A very timely book. A. J. GLORIEUX, D.D., Bishop of Boise.

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Joseph F. Wagner, Publisher, 21 Barclay St., New York

When ordering please mention Our Sunday Visitor.